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The Relation to the Pentateuch of Ezra and Ezekiel.—In this number our readers are given an article by Dr. Rufus P. Stebbins, known widely and deservedly as the author of "*A Study of the Pentateuch*." This article, published last October, in *The Unitarian Review*, is republished in the STUDENT, because it is regarded as a paper of high merit, and because it is not supposed that any considerable proportion of our readers have had an opportunity of reading it. But these are not the only reasons for the publication. In our next number, Dr. Stebbins will discuss the question, "*Did the Prophet Ezekiel write, or edit, or remodel any part of the Pentateuch?*" The contents of the second article render necessary a reading of this article. Shall we then not give careful study, with Bible in hand, to the discussion here presented, remembering that the question asked at this time concerning Ezra will be asked again concerning Ezekiel; that this question is a vital one, affecting, indeed, the very foundation on which rests the views of those critics who would assign the Pentateuch to late writers; that the question is discussed by one, who has given to such study his entire life, and who, after an exhaustive investigation of all the points at issue, declares so unhesitatingly in favor of the old views,—a declaration the more to be valued when we consider the general attitude of his denomination to these very questions.

The Comparative Study of Religions.—Interest in the religious ideas and organizations of primitive and non-Christian races and nations is beginning to be felt as it has never been felt before by Christian scholars. Not much over a century ago, Samuel Johnson declared "There are two objects of curiosity, the Christian world and the Mohammedan world; all the rest may be considered as barbarous."

To-day we are not satisfied with Johnson's narrow judgment: all the religious systems of the world are undergoing investigation; the libraries and sacred books of the east written in the clay or carved upon the rocks are being deciphered for the edification of western minds; and the view of our time may be appropriately summed up in the somewhat extravagant assertion of Tylor, "He who only knows one religion can no more understand *that* religion than he who only knows one